

Several Plain and Weighty REASONS for removing

The Sacramental Test,

Humbly Proposed to Consideration.

Licensed and Entred according to Order.

Reason I. **A**LL Laws which do not agree with the Divine Law, ought to be repealed. It is true, that the Supream Law-giver has left humane Societies, at Liberty to Establish such Laws, as They in Prudence, shall judge will most conduce to their External welfare, or Political well being: Provided always, That they Exact nothing that is repugnant, to *THE DIVINE LAW*. But let it be considered, whether the Sacramental Test is not so. For, the *Holy Sacrament* was not appointed by the Lord Jesus Christ, to be used as a Qualification for Civil Offices, but for other Sacred Ends and Purposes. And therefore to use it as a Test for Civil Employments, is to Pervert and Corrupt an Holy Ordinance of God, and consequently to Transgress the Divine Law.

Reason II. The Impleaded Test is not consonant with the Doctrine of the Church of England. For our Church has Taught (as the Scriptures do) that Unworthy Receivers ought not to be admitted to the Lord's Table, In our Liturgy it is declared, That *so many as intend to be Partakers of the Holy Communion, shall signify their Names, &c.* And if any of them be an Open and Notorious evil Liver, the Curate having knowledge thereof, shall advertise him, that in any wise He presume not to Come to the Lord's Table, until He has openly declared himself to have repented and amended his former naughty life. And the Priest is by our Liturgy required to Say to the Communicants, That They are to Examine their Lives and Conversations by the rule of God's Commandments, and that They must be ready to make restitution to those whom They have wronged: For otherwise the Receiving of the Holy Communion

does nothing else but increase their Damnation. Therefore if any of you be a Blasphemer of God, an Hinderer and Slanderer of His Word, an Adulterer, or in Malice, or in Envy, or in any other grievous Crime, Repent you of your Sins, or else come not to that Holy Table, lest after the taking of the Sacrament, the Devil enter into you as he entered into Judas, and fill you full of all Iniquities, and bring you to Destruction both of Body and Soul. These words are in the Common-Prayer Book. It is moreover therein truly asserted, That in the Primitive Church there was a Godly Discipline whereby such Persons as stood convicted of notorious Sin were put to shame, and that it is much to be wished that the said Discipline may be restored again. But how is it possible for the Godly Discipline of the Primitive Church to be restored again as long as the Sacramental-Test is in force? It is pretended that by means hereof the Church of England is Established: But if we go about to Establish our Church by a Practice or by a Law which is contrary to the sound Doctrine therein professed, I am afraid that we shall thereby, rather occasion our own Ruin than any thing else.

Reason III. The Sacramental Test has been a Cause of very much Sin. For it hath caused a Sacred Institution of Christ to be polluted, and the Blood of the Son of God to be prophan'd by Multitudes. It is certainly a great Sin to Administer the Sacrament to any that are known to be unmeet Subjects thereof. Calvin was a Presbyterian, and therefore I omit to mention that He and several other Protestant Divines were Banished from Geneva, because They refused to give the Sacrament to some very Scandalous Persons there. But meetlinks old St. Chrysostom's

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foftom's words are of weight, who profef-
feth, That *He would fooner have his right*
Hand cut off, than He would give the Body
and Blood of Chrift to a known wicked Man.
But the Sacramental-Test-Law, puts the
Minifters of our Church on great Temp-
tation to do thus. It has alfo caufed many
whole Confcienccs affure Them, that if
They partake at the Lord's Table, They
fhall Eat and Drink Damnation to Them-
felves, yet to venture. The too true
Relation of a Prophane man, who that fo
he might not by means of the Sacramental
Test, be deprived of his Livelyhood, re-
folved to prefent himfelf at the Lord's
Table, but there declared to fome that
fat by Him, He would Eat that Bread,
and Drink that Wine only as Common
Bread, and Wine, is much talked of.
Yea, and this Sacramental Test hath har-
dened the *Papifts*, and caufed Them to
Blafpheme the *Proteftant Religion*, and in a
peculiar manner, our Church of *England*.
I remember a *Roman Catholick* did in my
Hearing proteft He was refolved to Pub-
lish in Print a Passage relating to this Sub-
ject, which Himfelf (he faid) knew to be
true. It was this: A Gentleman (whose
Name and all the Circumftances of Time
and Place he mentioned) becaufe of the
Law, prefented himfelf at the Sacrament.
But the Night before He made himfelf
Horribly Drunk: And when He came the
next Day to receive the Cup of the Lord,
with a fearful Oath in his Mouth, He de-
manded of the Curate, Why He did not
get better Wine for them than that was?
The Curate replied, It was the beft He
could procure. The Gentleman rejoyned
with horrid Execrations (which I abhor
to mention) that if He had fent to Him,
He would have given him better. The
Papift did from this in my hearing take
occafion to revile *Proteftants*, but especial-
ly us who are of the Church of *England*.

Pudet hac opprobria Nobis

Hac dici potuiffe, & non potuiffe refelli.

Reason IV. If there be not a Reformation as to this particular, we have caufe
to fear that fome Publick National Judg-
ment will fall upon us, as a Teftimony of

God's righteous Difpleafure. For as long
as this Test is Eftablifhed by Law, it be-
comes a National Evil. If a Nation be
guilty of Prophaning or Perverting any
Ordinance of Chrift, that infers a Natio-
nal guilt. The famous Church of *Corinth*
was expofed to an heavy Judgment from
Heaven on this account. And why may
not the Church of *England* fear left it
fhould be fo with Them. It was a cele-
brated Saying of the Learned *Paraus*, I
wonder not that God has vifited Germany
with the Sword, when I Confider how the Sa-
crament of the Lord's Supper has been Pro-
phaned. I pray, that the Holy God may
not be provoked to pour out the Blood of
our Nation, becaufe fo many therein have
prophaned the Blood of his Son.

Reason V. It is for the King's Intereft
That the *Sacramental-Test* fhould be taken
away. For by means thereof, many wor-
thy Perfons and good *Proteftants*, who are
every way Qualified for Publick Employ-
ments, are made uncapable of Serving
His Majesty, the Englifh Nation, or the
Proteftant Intereft: Had this Test been
imposed on the *London-Derry* or *Inifkilling*
Men a few Months ago, all *Ireland* had
been loft before this day. And had this
Test been infisted on among the *Scots*,
His prefent Majesty would probably have
loft that Kingdom alfo. Many Good and
Wife Men are of Opinion that this (more
than any thing elfe) has been the Caufe
of the unfulfillment of our Armies and
Navies, and that nothing can be thought
of, which at this Juncture will more Effe-
ctually promote the Intereft of the *Papifts*,
than to continue a Test which does fo un-
happily divide *Proteftants* one from ano-
ther, making them Unable to afford their
Joynt-affiftance againft the Common Ene-
my. We that are of the Church of *Eng-
land*, acknowledge that Receiving the
Sacrament, juft after our Mode is only an
Ecclefiaftical, and not a Divine Institution.
Shall we for a Ceremony which may law-
fully be removed, hazard the Ruin of the
Nation! and the whole *Proteftant Intereft*
in the World alfo? No doubt but that
our wife Senators will ferioufly confider
of thefe things before it be too late.

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